The
Non-Subscribing Presbyterian

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N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

"The Secret of Happiness."

The above is the title of a book by a modern writer, Mr. Edmond Holmes, who is keenly interested in education, and very suggestive in his treatment thereof. But by education he means so much more than mere elementary instruction given at school that he has a message for all who desire to live and learn. It is the suggestiveness of his title, and particularly of the sub-title to the above book, that provides our starting-point. Perhaps, later, we may give a detailed account of Mr. Holmes's work, but now content ourselves with a quotation from a review of it: "A volume which should be in the hands of every sincere religious teacher and inquirer, an admirable companion through the many difficulties of modern thought."

The suggestion of the sub-title is: "Salvation through growth" affords the clue to the secret of happiness. It gives to life a purpose and makes it increasingly fruitful. As distinguished from the conception of salvation as a completed process, a static thing, it emphasises progress, development, as the true signs of living power and felicity. This view is so much in accord with the tenets of our faith as to be really more satisfactory than "Salvation through character." While the latter rightly emphasises something accomplished within us rather than something done for us, it does not sufficiently stress the fact that even character is a constant process of adaptation and development. Especially do we need to make this plain when we would oppose a conception of salvation as a thing accomplished once for all.

We all feel repulsion in the presence of the saved soul who, while doubting all other assurance of salvation, is confident of his own. The all-sufficient criticism of such achieved salvation is supplied by St. Paul: "Not that I have already obtained, or am already made perfect: but I press on." What is that but the conviction that salvation is a process of becoming? But, in the view of Mr. Holmes, it is also the path to happiness. The moral and spiritual athlete is never content, never at rest. With all his powers in training and responsive to his will he goes on from good to better, meeting increasing demands by a commensurate ability to perform. It is such a one who ultimately at life's end attains salvation and incidentally while living realises happiness. With such a view an earlier writer is in accord, and with his words we point Mr. Holmes's argument: "The very art of struggling is in itself a species of enjoyment; and every hope that crosses the mind, every high resolve, every generous sentiment, every lofty aspiration—nay, even heroic despair, is a gleam of happiness that flings its illumination upon the darkest destiny."

Notes of the Month.

We wish to draw attention to the Sunday School Conference which will be held at Killinchy, on June 3rd, in the hope that a large attendance may characterise the meeting. It will greatly help the hospitable friends at Killinchy if they know in good time how many persons they have to entertain. Moreover, the Convener of the Committee (Rev. A. Whitford) is desirous of making adequate arrangements for reaching Killinchy from Belfast and other centres. The journey will be made by trains from Belfast to Comber, thence by motors to Killinchy and back. In order that both train and motor service may be satisfactory it is essential that each of our schools should forward its list of prospective visitors not later than May 25th. Mrs. Eustace Thompson, as reader of the paper, will speak with the authority that practical experience of Sunday School prompts, and the subject should provoke a good discussion. We hope for a very successful Conference at Killinchy on June 3rd.

* *

Reference is made elsewhere to the Musical Festival held last month in the First Church, Belfast. From the musical point of view, which was naturally the important point of view, it was eminently successful, and indicated still greater possibilities for the future. These, we hope, will be realised not only in Belfast and district but also in other districts and schools. It has been shown what can be done by co-operation and careful preparation, and there is no reason why these should be confined to one district. Opportunity should be taken of the Conference at Killinchy to commend the Musical Festival idea to all our schools. As the outcome of the last Conference the latter had a duty to, as well as an interest in, its offspring, and should see to it that its future growth and usefulness are fully assured.

* *

The person chiefly responsible for the excellent musical results was the Conductor, the Rev. M. Watkins. He should be encouraged to continue in the position he so ably filled. Although now he will have the excuse for which there is scriptural warrant: "He has married a wife"—he is not likely to make that an excuse for giving up good work to which he set his hand. We wish him every happiness in his matrimonial engagement but confidently expect that he will still devote his ability and enthusiasm to the cause of good music in our Sunday Schools and Churches. Well begun is something, a happy continuance is earnestly desired and expected.

* *

In addition to the vacancy at York Street, created by the crossing to England of the Rev. F. Woolley, there is likely to be a vacancy in the Domestic Mission, Stanhope Street, Belfast. Mr. J. H. Smith, who has courageously held the post there throughout a very difficult time, unfortunately finds it necessary for private reasons to relinquish his position as Missionary. His leaving will be a matter of sincere regret, not only to those among whom he has laboured at Stanhope Street, but also to many outside who have learned to esteem him highly for his own and for his work's sake. Their regret will be all the greater because of the fact that it is not his intention to continue elsewhere the vocation for which he has shown himself so fitted in Belfast. But whatever the nature of his future work he will undertake it with our hearty wishes for his happiness and success. We trust that before long both York Street and the Domestic Mission may find it possible to fill the vacancies thus created.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

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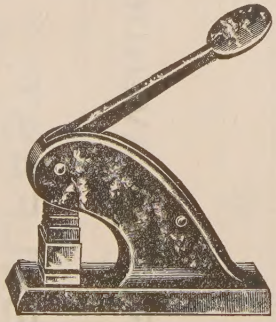

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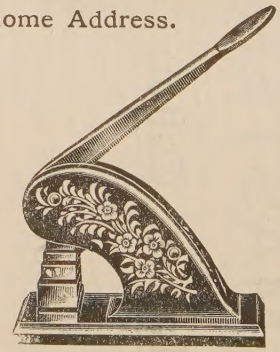

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The Ideal of Nature.

That Nature is a Personal Being—or at least nothing less than a Personal Being—that she is actuated by an ideal, and that her ideal, so far as we are able to judge, is an ideal of Divine Fellowship with us, is the essence of all our best Nature Seers. Can we enjoy her evolving ideal, ourselves being her instruments and agents ?

Our wisest plan is to examine what goes on within our own selves, for it is in ourselves that the dominating spirit of Nature is most clearly manifested. When we look carefully into the working of our own inner selves we find that we are perpetually projecting in front of us a pattern or standard of what we think we ought to be, or should like to be, and of what we think our country and the world ought to be. We set up an ideal. There is always at the back of our minds an idea of something more perfect, which we make our aim. Each of us will picture a slightly different ideal, no two will be exactly alike. Each makes his ideal complementary, or perhaps it would be truer to say with the poet : " Each mind accepts the leaven of the future working in it," but they have this in common, they are based on the idea of fellowship, and Divine fellowship is the essence of the ideal which is working throughout Nature and compelling all things unto itself.

We all realise to-day the very sad result of super-man, the fittest-to-survive kind of man, all muscular will, intent only on bending every other will to his and crashing relentlessly through life, like a lion through the forest, but Nature's ideal is never super-man, but gentle-man, the man of courtesy and grace, controlling strength—compare Carlyle the super-man with Newman the gentle-man. Every man has to battle with himself to make way for the best in himself to live and come to the top. Nature's ideal is never approached, much less attained except by men and women of of highly-strung natures — natures peculiarly susceptible to pain. Suffering is the invariable attendant of progress, however beneficent, as every expectant mother and every soldier anticipates on the physical plane. In living Nature's ideal we are not only required to endure pain, but to submit to the sternest discipline—self-discipline. Man is required to live and work with his fellows harmoniously. The stern obligation is therefore upon him to forego his own private advantage in order that the universal end may be achieved. This is his DUTY to Nature, and the consequences of obeying or disobeying Nature are irrevocable :—

"All the poised balances of God would swerve
Did men not get the blessings they deserve,
And all the vigorous scales of fate would turn
Did men not get the punishment they earn."

Nature's Ideal is the Highest, and hard and exacting though she is, she is only exacting in order that the HIGHEST may be attained in us. We respond to her call with alacrity because we feel that the attainment of that Highest is dependent to a large degree upon ourselves. Within the limits of Nature's constitution, the laws we obey are laws of our own making ; the authority we obey is the authority we have set up ; and both authority and laws we can change in accordance with the growing requirements of the ideal which we ourselves follow as " we hitch our wagon to a star."

Though that ideal with which Nature inspires us makes us restless and uncontented, causes us endless pain and suffering, and exacts from us the sacrifice even of our lives, we nevertheless love to follow that ideal —that Vision of the hidden Divinity and Fellowship of the Universe.

We have found this mysterious Fellowship dwelling in every minutest particle of earth, sky and sea, in every living thing, in beast and bird and insect, in flower, star and man—and dwelling in them all in their togetherness. Each star and flower, each beast and each man is a partial representation, but the whole together gives a united Fellowship which while trans-

cending, is yet resident in, and inspires each single part of the Universe.

We could admire and worship, but we could scarcely love a Being dwelling distant and aloof from us with whom it is difficult to be on terms of intimacy or affection ; but for a Being, of whom we ourselves form part, " in whom we live and move and have our being," we can have, not only admiration and reverence, but also deep affection. We feel ourselves part of that Being, in intimate touch with that Being, so that a reciprocity of love is constantly enjoyed between us. That Being's essential character is love, which is the Ideal of Nature ; she informs, directs, controls the whole from centre to utmost extremity through all space and all time. She is the spirit, the genius, the activity of Nature—she is what we should mean when we say—God.

" For this Thy mightiest gift of gifts—Thyself ! We thank Thee.
When we seek we find Thee everywhere,
And everywhere we find ourselves in Thee,
Members of Thy love-linked Company :
And find our better selves a part
Of Thy vast world's united throbbing heart.
Through all Thy Love surrounds us like a flood
Of wise and tender father-motherhood."

G. V. C.

Ulster Unitarian Christian Association.

The Forty-Seventh Annual Meeting of the above was held in the Schoolroom of the Mountpottinger Unitarian Church on 3rd April. After tea, kindly provided by the ladies of the congregation, Mr. T. H. M'Murray took the chair. The Rev. J. A. Kelly moved, and Mr. Allen seconded, and it was unanimously resolved, " That we, the members of the Ulster Unitarian Christian Association, in Annual Meeting assembled, record our horror and detestation of the murder campaign which is being carried on in our midst, and offer our whole-hearted support to the lawful authority in their efforts to put an end to this deplorable condition of things." Rev. G. J. Slipper (Hon. Secretary) presented an interesting report of last year's activities in the distribution of literature and propaganda. Reference was made to " the recent developments in the realm of religious thought under the name of Modernism " as offering " an opportunity for the dissemination of our views, which ought to be embraced." A close fellowship was suggested with the Laymen's League, a chapter of which has been recently established in Belfast for this purpose. The Hon. Treasurer (Mr. C. J. M'Kisack) submitted the year's accounts, which showed the financial status of the association to be very similar to that of the previous year. A hearty vote of thanks was passed to the Rev. W. A. Weatherall (Cork) for his impressive sermons on behalf of the Association. Mr. Weatherall, in responding, referred to his early connection with Belfast, and emphasised the value of the spirit of worship in the church service. The Rev. Percival Godding proposed a reaffirmation of the principles of the Association which was seconded by the Rev. A. O. Ashworth, and carried by acclamation. A vote of thanks to the Chairman, to the members of the Mountpottinger Congregation, to the ladies who provided and served the tea, was proposed by the Rev. H. J. Rossington, M.A., B.D., seconded by Mr. J. H. Smith, and carried by acclamation. The pronouncing of the Benediction concluded the proceedings.

Report.

Downpatrick.—The Sunday Scholars presented Miss Norah Jordan with an inlaid Mahogany Book-Trough on the occasion of her marriage. The presentation was made on behalf of the children by two of the scholars, Miss May Dickson and Master S. Hayes. Miss Jordan, who has been a teacher in the school for some years, will be greatly missed. The Committee of the Church presented Rev. Ralph Philipson with a cheque as a slight acknowledgment of his and Mrs. Philipson's labours in connection with the recent Bazaar.

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Young People's Page.

FILIAL PIETY.

"Now it came to pass that the Buddha was re-born in the shape of a Parrot, and he greatly excelled all other parrots in his strength and beauty. And when he was full grown his father, who had long been the leader of the flock in their flights to other climes, said to him: 'My son, behold my strength is spent! Do thou lead the flock, for I am no longer able.' And the Buddha said: 'Behold, thou shalt rest. I will lead the birds.' And the Parrots rejoiced in the strength of their new leader, and willingly did they follow him. Now from that day on, the Buddha undertook to feed his parents, and would not consent that they should do any more work. Each day he led his flock to the Himalaya Hills, and when he had eaten his fill of the clumps of rice that grew there, he filled his beak with food for the dear parents who were waiting his return.

"Now there was a man appointed to watch the rice-fields, and he did his best to drive the Parrots away, but there seemed to be some secret power in the leader of this flock which the Keeper could not overcome.

"He noticed that the Parrots ate their fill and then flew away, but that the Parrot-King not only satisfied his hunger, but carried away rice in his beak.

"Now he feared there would be no rice left, and he went to his master the Brahmin to tell him what had happened; and even as the master listened there came to him the thought that the Parrot-King was something higher than he seemed, and he loved him even before he saw him. But he said nothing of this, and only warned the Keeper that he should set a snare and catch the dangerous bird. So the man did as he was bidden: he made a small cage and set the snare, and sat down in his hut waiting for the birds to come. And soon he saw the Parrot-King amidst his flock, who, because he had no greed, sought no richer spot, but flew down to the same place in which he had fed the day before.

"Now, no sooner had he touched the ground that he felt his feet caught in the noose. Then fear crept into his bird-heart, but a stronger feeling was there to crush it down, for he thought: 'If I cry out the Cry of the Captured, my Kinsfolk will be terrified, and they will fly away foodless. But if I lie still, then their hunger will be satisfied, and they may safely come to my aid. Thus was the Parrot both brave and prudent.

"But alas! he did not know that his Kinsfolk had nought of his brave spirit. When they had eaten their fill, though they heard the thrice-uttered cry of the captured, they flew away, nor heeded the sad plight of their leader.

"Then was the heart of the Parrot-King sore within him, and he said: 'All these my kith and kin, and not one to look back on me. Alas! what sin have I done?'

"The Watchman now heard the cry of the Parrot-King, and the sound of the other Parrots flying through the air. 'What is that?' he cried, and leaving his hut he came to the place where he had laid the snare. There he found the captive Parrot; he tied his feet together and brought him to the Brahmin, his master. Now, when the Brahmin saw the Parrot-King, he felt his strong power, and his heart was full of love to him, but he hid his feelings and said in a voice of anger: 'Is thy greed greater than that of all other birds? They eat their fill, but thou takest away each day more food than thou canst eat. Doest thou this out of hatred for me, or dost thou store up the food in some granary for selfish greed?

"And the Great Being made answer in a sweet human voice: 'I hate thee not, O Brahmin. Nor do I store the rice in a granary for selfish greed. But this thing I do. Each day I pay a debt which is due—each day I grant a loan, and each day I store up a treasure.'

"Now the Brahmin could not understand the words of the Buddha (because true wisdom had not entered his heart), and he said: 'I pray thee, O Wondrous Bird, to make these words clear unto me.'

"And then the Parrot-King made answer: 'I carry food to my ancient parents who can no longer seek that food for themselves: thus I pay my daily debt. I carry food to my callow chicks whose wings are yet ungrown. When I am old they will care for me—this my loan to them. And for other birds, weak and helpless of wing, who need the aid of the strong, for them I lay up a store; to these I give in charity.'

"Then was the Brahmin much moved, and showed the love that was in his heart. 'Eat thy fill, O Righteous Bird, and let thy Kinsfolk eat too, for thy sake.' And he wished to bestow a thousand acres of land upon him, but the Great Being would only take a tiny portion round which were set boundary stores.

"And the Parrot returned with a head of rice, and said: 'Arise, dear Parents, that I may take you to a place of plenty.' And he told them the story of his deliverance."—From "Eastern Stories and Legends."

Temperance Notes.

These Notes, though in the hands of a novice, are evidently arousing some interest. For first we were informed that our way of presenting the case for Temperance was not sufficiently powerful. . . We should give harrowing details of the working of the drink devil. . . . Give actual instances of the curse following in his train, and so on. And now we are warned that our notes themselves are intemperate. We are told we make sweeping statements as facts, although these cannot be verified and are probably untrue.

With reference to this last, our point is, that you cannot exaggerate the evils resulting from intemperance. The police court proceedings, and the press generally, and even before our very eyes in the streets and homes, are evidence enough as to the terrible power wielded by alcohol. There was objection taken to the statement made concerning the moderate drinker (he was named as the strongest obstacle in the way of temperance reform next to the vested interest itself). We were asked, in this connection, to consider the reasons for drinking (that is, in moderation). Alcohol, we were told, was one of the greatest social assets we possessed. Men meet and want a chat. What can they do better than retire to a public house and have a chat over the glass? We suggested in reply that a chat over a sandwich and a cup of tea might serve the purpose and would not cost so much. The answer to that was that it would not be the same thing. Exactly! There is nothing on earth like alcohol in its effect (even, nay especially, in moderation). We have ourselves heard the conversation (or chat) that followed the drinking from the social glass. The glass loosened the tongue and set in motion the mechanism of the brain box, and the talk that followed was eloquent. It was eloquent of the deceptive and delusive power of the stuff. Even a moderate drinker would be surprised at times were he confronted with a verbatim and dramatic report (say a gramophone record) of the conversation in which he took part in the bar room the evening before!

We were surprised to learn that apparently the moderate drinker objects to Local Option (even with compensation for discontinued licences.) It was presented to us in this way. Should we (Unitarians) like Local Option to be put into operation with reference to our churches? Many believe (and this is undoubtedly and unfortunately true) the Unitarians' Gospel is positively pernicious and Meeting Houses wherein it is preached should not exist. Supposing it was put to the vote, then, we are told, only a small minority would vote for the continued existence of the Unitarians'

Meeting House. Hence it would have to go. How can we reply to that ?

To begin with, let us re-affirm that Local Option is essentially democratic, and we fail to see how anybody, save the purely selfish, could object to it. But if it were applied to the various churches, we think it would result in the grandest piece of propaganda work for Unitarianism that has ever been attempted.

Just imagine the effect of having to consider (before voting) whether the Unitarian teaching were good or bad. People would (mostly for the first time) begin seriously to study the Unitarians' position. Just think what probably would be the result of that !

We would close with the same note as before. Let the moderate drinker but seriously study the evils, physical, mental, moral and spiritual (individual and social) resulting from intemperance, and if he loves his brother man he will deny himself even the social glass, if only by way of example.

P. G.

Non-Subscribing Association.

ANNUAL MEETING.

In accordance with the change of time, sanctioned by the Committee, the above was held on April 19th, in the First Church, Rosemary Street, Belfast. Although the separation of this meeting from the Annual Meeting of the General Synod in June will do something to remove the congestion created in former years, the immediate effect of the change was not appreciable so far as the Association was concerned. Practically the same faithful few attended, the majority being Ministers. In the absence of the President (Rev. S. E. Bowen) through illness, the Rev. J. G. Davies took the chair as ex-President, and opened the proceedings with hymn, scripture reading, and prayer, Mr. J. H. Smith being at the organ. The roll was called, and then the election of officers took place. The Rev. John Dare Davies, of Clough, was elected President and at once took office in that capacity. The Revs. J. A. Kelly and H. J. Rossington were re-elected Hon. Treasurer and Hon. Secretary respectively. The Committee was re-elected with slight alterations. The General Purposes Committee Report referred to the general unrest as far as it affected the work of the Association, and also reported concerning the students under the charge of the Association. The Orphan Society's Report submitted by the Secretary (Rev. Alfred Turner) made mention of good work quietly and efficiently done. The other business was chiefly of a routine character and was got through expeditiously and harmoniously. The proceedings concluded with the pronouncing of the Benediction by the new President.

Obituary.

MR. JAMES MINNIS, CORK.

Four years ago the Unitarian Congregation at Cork welcomed two new members who had come to reside in the City. There was especial satisfaction in the fact that these were not as other new-comers whose duties made Cork a temporary abiding place, for Mr. and Mrs. Minnis were to be permanent residents. Also, they were well known to be energetic members of our Communion, for they both belonged to families whose connection with our Church at Moneyrea can be reckoned in generations. Their settlement, therefore, in the South of Ireland was a fact of the greatest encouragement to the little group of people who, under most adverse circumstances, are striving to be faithful witnesses of an unfettered faith.

For four years Mr. and Mrs. Minnis have completely identified themselves with the congregation, and, both as fellow-worshippers and as personal friends, we have rejoiced in their fellowship and have felt the great benefit of their ready co-operation

But sorrow has come to us, for Mr. Minnis—though in the very pride of a young and vigorous manhood—is dead. He underwent an operation on April 5th and passed away on Saturday April 15th.

The funeral ceremony was a wonderful tribute to his memory, for though, counted by years, he had been but a short time here, his personality had endeared him to so wide a circle that even his intimate friends who knew his worth and popularity were surprised and deeply touched at the large number of people who came to pay their final tribute to the dead.

Known to all who came into contact with him as a keen and shrewd man of affairs, he was known to them also as a man of most lovable personality, and even through the difficult days of the last two years he always set a fine example of cheerful bearing and strong faith. Deeply we mourn his passing; greatly we miss and shall miss his bright presence and active co-operation; but always shall we cherish his memory as one who made us feel the value of a soul expressing itself in and through the incidents of our common life.

W. A. Weatherall.

The Sunday School Musical Festival.

Talking It Over.

Half the joy over an event is the talking of it over afterwards.

Criticisms, good and bad, good and bad opinions, suggestions, sins of omission and commission, all are inevitable and especially so with a new venture, and the Festival was a splendid venture. But the pity of it! How many members of the congregations represented by their Sunday Schools could talk it over with them? From six congregations there were less than sixty adults. There is no excuse for this. Any adult who could have attended and did not should be ashamed of his or her disloyalty. True, there was no specific time mentioned in the announcement in our Magazine, and this was unfortunate, but announcements were made from the pulpits, posters were shown and a little trouble to enquire the time was surely not too much to expect of anyone if they were interested. What a loss was theirs who did not attend.

Memories of happy childhood were brought back once again when the young choristers sang so blithely "Above the clear blue sky," and "The Wise may bring their learning." Who did not remember some little playmate who has "passed on" when "God Bless the Little Children" was sung so simply, so sympathetically and so tenderly. The hymns are within the children's experience and they sang them with intelligence and feeling. One would have had to be a cynic not to have been thrilled with the rendering of "Young Souls so strong the race to run," and "Gird your Loins about with Truth." Perhaps present-day conditions make our young folk old before their time, but rarely have those hymns been sung so well. The feeling shown in the singing of "Softly the Silent Night" would have brought peace and solace to many an aching heart. The anthems could not have been sung better, the solo and duet by Mrs. John Allen and the Misses Newman were well in keeping with the part singing. Miss Annie Newman rendered a solo sweetly and with expression. The organist, Mr. J. H. Smith, accompanied splendidly and was largely instrumental in the great success of the Festival. Rev. M. Watkins had his own reward for his patience and enthusiastic work in the response of his large choir. If each of the congregations could hold a "Children's Day" when the hymns and anthems could be sung to the congregations by the children why then the adults might realise a little of what they missed and be very ready for our next Festival. If a Sunday School be too weak by itself to do justice to the hymns, neighbouring Sunday Schools

could give a hand. Next year let the Festival be well advertised and let the greatness of our Faith go out in song as well as in word.

The Afternoon Session was presided over by the Rev. H. J. Rossington, who opened the service after the first hymn with prayer, Mr. Rossington explained the object and ideals of the Festival. In the evening the Rev. J. Glynne Davies presided and at the end of the programme congratulated the Rev. M. Watkins and his colleague on the striking success of the Festival.

E. D. D.

Comber Church Memorial

MEN WHO FELL FOR HONOUR OF DOWN.

There was a very large congregation in Comber Unitarian Church on Sunday morning, when a handsome tablet was uneviled to the memory of the ten members of the church who made the supreme sacrifice in the Great War, and in honour of the 39 members who served in the forces and returned. The tablet, which is of bronze, contains the following inscription :—" To the glory of God and in loving and grateful memory of our gallant fellow-worshippers in this church who answered their country's call, and nobly fighting, nobly fell in the cause of humanity and freedom in the Great War, 1914-18—Lieut.-Col. Laurence A. Hind, M.C.; Sergeant Henry Burgess, Sergeant Albert Young, Lce.-Corpl. James M. Dugan, Rifleman Robert J. Dempster, Private Nathaniel Ferguson, Rifleman Albert Nelson, Private Robert D. Niblock, Private Mason Simonton, and Rifleman George Sloan. ' Greater love hath no man than this. that a man lay down his life for his friends.' Also in honour of those who volunteered and served in his Majesty's forces and returned :—Lieut. Harold J. Andrews, Lieut. William Andrews, Second-Lieut. Thomas H. Morrow, Sergeants Henry M'Cormick, Sergeant John Petts, P.O. Thomas Dempster, Corporal Robert Dempster, Corporal Hugh M'Knight, Corporal James Smiley, Lance-Corporal William J. Quail, Rifleman Henry Adams, Stoker Hamilton Bishop, Rifleman David Munn, Private Thomas M'Quade, jun., Rifleman Thomas M'Quade, jun., Driver Alfred Petts, Private George Ruxton, Rifleman Albert Stewart, Gunner David Young, Rifleman Robt. Burness, Driver Thomas Casey, Private James Dempster, Private Henry Dugan, Private John W. Fisher, Private William J. Fisher, Rifleman James Frame, Driver S. Johnston, Private John Lamont, A.B. Adam Marshall, Private John Marshall, Rifleman William Mills, Private Thos. G. M'Neill, Stoker William M'Quade, Trooper Jack O'Prey, Private Robert Robinson, Trooper Brian Simonton, Gunner James Young, Head Driver Miss Eva Andrews, Women's Legion (attached R.A.S.C., M.T.), and Telegraphist Miss Margaret J. Quail, Q.M.A.A.C."

After praise and prayer by Rev. J. Glynne Davies, minister of the church, who also read the scripture, the Misses M'Cormick, Mr. H. M'Cormick, and Rev. Mr. Davies gave a touching rendition of " He wipes the tear from every eye."

Rev. T. Dunkerley, B.A., minister emeritus of the church, in addressing the congregation, said it was fitting that they should commemorate the service of their young men. In honouring the departed they honoured themselves, and while they were pleased to remember those who had given their lives they also rejoiced in welcoming those who had returned.

THE UNVEILING CEREMONY.

Amidst a profound silence Mrs. Hind, widow of Lieut.-Col. Lawrence A. Hind, M.C., who fell in action on 1st July, 1916, and the daughter of the late Right Hon. Thomas Andrews, Comber, then unveiled the tablet.

The names of the fallen were read by Major J. M. Henderson, Craigavad, and the " Last Post " having been sounded, the names of the returned men were read.

Major Henderson, in the course of an appreciation of the gallant work of the fallen soldiers, referred to the magnificent record of the church. Comber had always been loyal, and they had a statue in the Square to a General Gillespie, a man who had given his life for his King and country, and whose last words were "One more shot for the honour of Down." The honour of Down had been nobly upheld by the men whose names they saw on the tablet. To those men who had come back he would say that in action they behaved splendidly. Their discipline kept them straight, and there was no sacrifice that they had not been prepared to make. It took discipline to win the war, and it would take discipline to win the peace they were entitled to. Let them put their shoulder to the wheel, as it was only through their efforts that the country would return to peace and prosperity.

The dedicatory prayer was offered by Rev. T. Dunkerley, and the "Reveille" having been sounded, the service concluded with the pronouncing of the Benediction and the singing of the National Anthem.

In addition to leading the praise, the choir, under Miss Eva Andrews, sang the anthem "Comes at times a stillness" in a feeling manner.

BAPTISM.

FERGUSON—On April 6th, by Rev. J. Glynne Davies, Terence Munro Ferguson, infant son of Mr. and Mrs. Munro Ferguson, Glencovitt, Dundonald.

MARRIAGE.

WATKINS—LEWIS—April 29th, at Ullet Road Unitarian Church, Liverpool, by the Rev. J. Collins Odgers, B.A., and the Rev. Lawrence Redfern, M.A., B.D., the Rev. Mathew Watkins, Minister of Mountpottinger Unitarian Church, Belfast, to Daisy, youngest daughter of the late Thomas Edward and Mary Lewis, of Liverpool. At home—4 Bathgate Drive, Belfast, Wednesday and Thursday, 14th and 15th June.

DEATH.

CLARKE—May 2nd, at her residence, 37 Balfour Avenue, Belfast, Sarah, widow of the late James Clarke. Interred at Moneyrea on May 4th.

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Miss H. K. Fry, B.A. (Lond.), Honours in French.
Miss C. Harker (Girton), Natural Science Tripos.
Miss M. James, Higher Froebel Certificate.
Miss C. Jepson, L.R.A.M., A.R.C.M.
Miss F. Jones, B.Sc. (Lond.)
Miss B. Maclaren, B.A. (Lond.), Honours in Classics.
Miss A. Sutherland, B.A. (University of Wales), Honours in English.
Miss Helen M. Tench, Bedford Physical Training College.
Miss E. L. Williams, B.A. (Manchester,) Honours in History, Certificate of Social Science, London School of Economics.

Non-Resident Mistresses :

Miss A. F. Brettell (Elocution).
Miss W. Gooding, L.R.A.M.
Miss A. Goodwin, Member of the R.D.S.
Miss Hare (Dancing).
Miss M. Hope, L.R.A.M., A.G.S.M.
Miss D. H. Letts (Cantab.), M.A. (T.C.D.)
Miss I. Thompson, L.R.A.M., A.R.A.M. (Singing).

Matron—Miss Maud Morson.
Under Matron—Miss E. Jackson.
Number of Pupils, 137.

Lesson Notes.

7th May. THE BEATITUDES. III.—The Meek. Ps. xxxvi. 1-11. Key Text Mt. v. 5.

Beatitude—The state of being blessed. *Blessed*—Happy—Contented and delighted.

Only one true method of acquiring happiness.—(A) Doing (a) righteousness and (b) goodness; consisting (a) of things one owes to others, friends, neighbours, countrymen or the world at large, in return for their services to oneself, and (b) of things that are kind and helpful over and above anything due for the services those for whom they are done have rendered. *A false method.*—(B) Grabbing, or stealing or scheming to obtain the supposed means or conditions of being happy. Those who are satisfied with (A) are the meek. Those who have recourse to (B) are the presumptuous. The meek are sometimes sorely tempted to have recourse to (B) because they see that the presumptuous do acquire power and pleasure. In reality consciousness of power or pleasure is not the same thing as happiness. True happiness can no more be stolen with cunning or purchased at a price than true love can be.

(Ps. xxxvii. 1-11). (1,2) Cp. Prov. xxiii. 17, 18, 24. 1, 2; 19, 20. (9-11) Cp. Prov. 13. 9.

(10) The "earth" (better, the "land")—the Holy Land. Christians may take it figuratively, making it synonymous with "the promised land" or "heaven." In Mt. v. 5. the "earth" may be taken for the kingdom of heaven become co-extensive therewith; or, substituting "the land," we may suppose the idea is that of the "holy land" conceived to be the territory of the said kingdom of heaven.

14th May. THE BEATITUDES. IV.—Hungerers after Righteousness. Is. lv. Key Text, Mt. v. 6.

(Key Text) Cp. Jn. vi. 35—"He that cometh to me shall not hunger, and he that believeth in me shall never thirst." For the idea in Mt. v. 6, of being satisfied in that order of the world which is to be called the "kingdom of heaven" Jn. vi. 35 substitutes that of finding satisfaction in discipleship to, fellowship with, or imitation of, Jesus. The former centres one's thoughts upon the kingdom of Christ, the latter upon the Christ Himself.

(Is. lv.) Human nature is not placid and passive. It hungers and thirsts. We know we must exert ourselves to obtain that our nature craves for. Sometimes we are deluded as to what will satisfy that craving. We think it is power over others or abundance of possessions. But true happiness, that which our nature really craves, cannot be bought for money, and no power acquired by any method other than the true method of acquiring happiness itself (see previous lesson) can procure if for us. (v. 1) Cp. Jn. vii. 17. (2) Cp. Jn. vi. 27. (3) Here it is God Himself, in the fourth Gospel it is Jesus (sent of God), who invites men to come and learn of Him the way to live and the way to be satisfied and blessed (or to find rest unto their souls—Mt. xi. 29). God will make a covenant with the righteous and good like that which He made with David, whom he comforted and protected and prospered all his days (II. Sam. vii. 8, 9). (5) It is the people of Israel (in the person of Israel or Jacob—the ideal patriarch) who are specially addressed. To *call a nation* that one does not know—(here to attract and attach to oneself people of a different nationality, or of different nations—Gentiles, as a Jew might say. (11) The word spoken is regarded as a separate person commissioned to carry out the Divine will. Cp. the terms "Word" used to denote Jesus Christ as the commissioned revealer of God's will concerning the character and conduct of men (as in Jn. Chap. i.) (12) It is a stretch of the imagination which sees in things of inanimate nature a consciousness of sympathetic participation in human joy. Yet it is a common experience to take more delight in such things

when one is happy, as being in raport with God. One then feels more in harmony with one's environment—more at home in it; as if it were the abode of one's Heavenly Father. (13) Instead of the troublesome or unwanted thorn and brier, there shall be the fir tree and myrtle, the former valued for its timber, the latter for its fragrance.

21*st May*. *THE BEATITUDES. V.—The Merciful.* Luke x. 25-37. Key Text, Mt. v. 7.

(Key Text) Cp. Ps. xviii, 25a.—"With the merciful thou wilt shew thyself merciful," and Prov. xi. 17a.—"The merciful man doeth good to his own soul."

(Luke x. 25-37) (25) *Lawyer—scribe,* who wrote out copies of the Law of Moses contained in the Hebrew Scriptures, and taught their countrymen how to apply the law for guidance in their ordinary conduct. "Eternal life"—life in the Kingdom of God, which it was assumed would be endless. (27a) A natural answer to give considering that the words are included in one of four passages of Scripture contained in little leathern boxes (called phylacteries) bound by pious Jews to their forehead and left arm during the hour of prayer. The end of the verse, however (27b), is a quotation from Lev. 19. 18. According to Mark it was Jesus who gave the answer, not the man. It is certainly more likely at all events that the addition about loving one's neighbour was made by Jesus himself. To love one's neighbour as oneself—to shew him mercy (see v. 37a)—to be kind to him, to help him, as one would desire to be done to oneself. (29) "Justify himself" either (a) to Jesus, for asking a question he was able to answer for himself, as being nevertheless in some difficulty about it, or (b) to himself, as having hitherto done all that the commandment really required of him. (30) A journey of 20 miles descending 150 feet per mile. (31, 32) Priest and Levite—Jewish clergy, one might say—men who specially ought to know what the law required of them and to do it. (33) A layman, and not a Jew at all (though indeed Samaritans likewise acknowledged the Law of Moses) and disliked by, and disliking Jews so much, that Jews generally had no dealings with them. (34) A mixture of oil and wine as an antiseptic. (35) "Twopence" (literally two *denarii*)—about 1s. 6d. of our silver but of purchasing power of about 4s.—of say 1900 A.D.

The interpretation which the parable gives to the term "neighbour" is an example of the way in which Jesus "fulfilled" the law (Mt. v. 17). The meaning of the word according to the letter of the law, was *a man of one's own nationality,* but that might be said to be the same thing as *one's fellow man regardless of nationality,* if one accept the doctrine (dependent upon the universal Fatherhood of the Creator) that God has made of one blood all the nations of men to dwell upon the face of the earth.

28*th May*. *THE BEATITUDES. VI.—The pure in heart.* Ps. xi. and Ps. xxiv. 1-6. Key Text, Mt. v. 8.

(Key Text) Cp. Ps. xi. 7b. and Ps. xxiv. 3, 4a.

(Ps. xi) (1) The mountains being the best place of refuge from invaders or persecutors. Britons fled from the English to the mountainous west of that island whence they were never expelled and where they still subsist as the inhabitants of Wales. Why flee from danger if one really relies upon Divine protection? (2) The reason for flight suggested by those who do not understand faith in the faithfulness of God. (3) If the work of the righteous has been undone by the wicked, what shall the righteous do? (4) Even if the righteous should indeed be overcome for the time being by the wicked, God is cognisant thereof: he discerns between the righteous and the wicked. (6, 7) The wicked shall be consumed by his anger, the righteous exalted by his love, or—let us say—the reign of wickedness shall be abolished and the reign of righteousness established by the victorious righteousness of God.

In a passage in Isaiah (xxxiii. 14-17) to " the sinners of Zion," the wrath of God seems imminent, finding its expression as in Ps. xi. 6. They ask, " Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ? " The upright in heart on the other hand have no dreadful conception of the wrath of God (for " perfect love casteth out fear."—I. Jn. iv. 18). For them the question is—as in Ps. xxix. 3—" Who shall ascend into the hill of the Lord ? And who shall stand in His holy place ? " The answer to the question in its two forms as put respectively by the wicked in Isaiah and by the upright in Ps. xxiv. is much the same : (Cp. Is. xxxiii. 15-17 and Ps. xxiv. 4-6).

Reports.

Belfast Domestic Mission.—Owing to the difficulties occasioned by the disturbed state of the locality it has been found necessary to discontinue most of the meetings at the Mission. Every effort is being made, however, to maintain Sunday Morning Services, and the congregations, though small, are nevertheless encouraging, testifying to the courage of the faithful few. Evening Services, conducted at the Central Hall, are proving eminently successful, the joy and comfort of worshipping in a peaceful atmosphere being appreciated to the full. On Easter Sunday, at the Evening Service, two very enjoyable Solos were effectively rendered by Miss Andrews, entitled " Galilee," and " My Task." The Choir also sang the Anthem, " Consider the Lilies." The Girls' Club continues its activities at the Central Hall, much time being spent in preparations for the various forthcoming competitions. It is pleasing to report that our Junior Choir, winners at last year's Musical Competitions, again secured a prize, taking second place, with 84 marks out of a possible 100—two marks less than the winning choir—The Award takes the form of a Bronze Medal.

Antrim.—The Annual Meeting of the Congregation was held in the Vestry after the service on Sunday, March 19th. The chair was occupied by the Minister, Rev. G. V. Crook. The Secretary's Report mentioned with satisfaction the Envelope System which had been adopted during the year by the congregation, and the Treasurer gave a full report of the finance and recorded a balance in the Bank which all thought very satisfactory these very serious times. Mr. James Alexander and Mr. Andrew Darragh were cordially thanked and were unanimously elected as Secretary and Treasurer for the coming year.

* *

Ballee.—The Annual Meeting of the Lawn Tennis Club was held in the National School on Monday Evening, 24th April, Rev. J. H. Bibby presiding over a good attendance of members. The financial statement presented by Mr. Herbert L. Chambers, Hon. Secretary and Treasurer, showed a satisfactory credit balance, notwithstanding very considerable expenditure involved by the extension of the ground, with the corresponding necessary equipment, last season. Rev. J. H. Bibby was unanimously re-elected President, Mr. Herbert L. Chambers, Hon. Sec. and Treasurer, and a representative Committee of ladies and gentlemen appointed. Hearty votes of thanks were accorded to the Rev. President for his continued kindly practical interest in the welfare of the Club, as well as to the ladies for providing afternoon tea weekly throughout the season. The school teacher's residence being now no longer available for use as a clubroom, it was decided to proceed with the immediate erection of a new pavilion, with the view to having it completed in time for the opening of the season on Thursday afternoon, 11th May, when tea will be provided by the gentlemen members.

* *

Banbridge.—The Annual Congregational Soiree was held in the Dunbar Memorial School on Friday Night, 7th April. There was a splendid attend-

ance. After the usual excellent tea, kindly dispensed by the usual willing helpers, the programme was commenced. And an extra good programme it was. Miss Graham and Messrs. Mooney, K. Shooter and J. Simms (always willing to help us) augmented our choir, the second named gentleman giving us three good songs in humorous vein. The choir opened with a glee, " Drink to me only with thine eyes," which was prophetic of good things before us. The Minister here interrupted with a short address chiefly appreciative of the labours of the various and many lovers of our church. Special reference was made (with acclamation) to the good work done by Miss Dornan herself and her efficient choir. Progress was reported in Sunday School work, especially in the Infant Class, which was growing rapidly. The Band of Hope had been resuscitated during the past year and had been well attended. He also spoke of the real need of the faith professed by such free churches as ours (which put life and its actions first) in this sad world and in our isle in particular. Mr. S. Bell also spoke, and in a very happy speech endorsed the appreciation of services rendered by all and sundry. The combined vote of thanks was passed most enthusiastically. The Misses M'Keown treated us next to a pianoforte duet with precision and feeling, and our organist sang with her strong and sympathetic voice " Vale." This was followed by a clever Monologue, " The Flapper," by Miss M'Keown. Then the drop scene and curtain went down and the footlights came up, and it was announced that the Dramatic Society would present to us " Compromising Martha." The performance did great credit to them from beginning to the end. Miss Watt was admirable in the name part, doing a grumpy old woman (bit softened in the end) really to perfection. Mr. W. J. Radcliffe was a born curate, and the squire's daughter (by Miss Helen Stevenson) looked a picture in her charming hat. They were both splendid. As for Miss G. Stevenson as Jane Box, she did the washerwoman and gossip as to the life. This, their first attempt at other than a farce, was made specially attractive by new scenery. Mr. Victor Bryans laboured hard and well in preparing this scenery. Even then the programme was not finished. Messrs. Jim M'Keown and Sam Shields entertained us well with a couple of songs. And Miss H. Stevenson and Mr. J. M'Keown gave a splendidly acted vocal duet, " Money Matters," which took the audience by storm. Though it was all so good, yet many believed this was the best item of all. Then the choir once again came on together and sang very sweetly, " Softly falls the shades of Evening, "and all of us " Auld Lang Syne." Although we are all aware of the frailty of memory, yet it has been said it was the best evening we have ever had together. This same month the Band of Hope had a special treat by way of Lantern Slides telling of a trip to London (explained by a Londoner—the Minister himself). It is a very good lantern and was very efficiently worked by Mr. Joseph M'Keown. It was a great night. The Band of Hope had its closing party (for the season) on Friday, 21st.

* *

Comber.—The Annual Congregational Meeting was held on Tuesday, 28th March. Lord Justice Andrews presided over an excellent gathering of members. The Hon. Sec.'s Report was read by Mr. F. J. Orr, Solicitor, and the Financial Statement was submitted by the Hon. Treasurer, Mr. James Simpson. Both reports were considered very satisfactory. They recorded a year of steady progress in all departments of our Church life. Votes of thanks were accorded to the Minister and his wife, to the organist and choir and to the Sunday School Teachers, for faithful and efficient service. Appreciative reference was made to the high honours which have been bestowed upon two of our members in the persons of the Right

Hon. John M. Andrews and the Hon. Lord Justice Andrews. In a survey of the year's work, the Rev. J. G. Davies thanked all the members for their great kindness and support to him during the year. The League of Loyalty is still doing useful work and we congratulate Master John Herron on his success in winning the Gold Medal of the League, he has missed but one Sunday from the Church Service in five years. The business part of the meeting having ended, a very enjoyable tea was dispensed by the ladies of the congregation. This was followed by a short Concert. Mrs. J. M. Andrews contributed a Violin Solo which was greatly appreciated. Mrs. Hugh Ferguson rendered in good style "The Little Damozel," and "When the Swallows Homeward Fly." Miss J. Frame gave two humorous recitations which evoked hearty applause. Mr. Harry M'Cormick was in splendid voice and his imitations of Sir Harry Lauder caused great merriment. The Unity Players contributed the last item,which consisted of a Sketch entitled, "Maggie's Dilemma," Their performance was a very creditable one and their effort was much appreciated by all present. The accompanists for the evening were Miss Eva Andrews, Mrs. R. Ferguson and Mrs. Pyper. A vote of thanks was very enthusiastically accorded Lord Justice Andrews for so ably presiding over the evening's proceedings and also to Mrs. Thomas Andrews, Ardara, for her kindness in providing the tea. Mrs. Andrews does not want her generosity to be declared from the house-tops, but we cannot but testify to the love and kindness she continually shows towards our Church. The singing of the National Anthem brought a very successful and enjoyable meeting to a close. The Sunday School Annual Treat was held on March 3rd. The scholars enjoyed a refreshing cup of tea and adjourned to the schoolroom where they provided a splendid entertainment for the large audience of parents and friends present. The younger scholars gave a Fairy Play entitled, "Snooks and Snossums," which greatly delighted the audience. The elder scholars gave an enjoyable performance of the Sketch "How's your Uncle?" The rest of the programme consisted of Songs, Recitations and dialogues. The songs "Grandmothers Old," and "The Dainty Dairymaids" deserve special mention for the excellent manner in which they were rendered. The whole of the entertainment reflected great credit upon the scholars and upon the three ladies who had so thoroughly trained them for the occasion. They are Miss Eileen Andrews, Miss R. Todd and Miss Herron. The Sunday School is in a prosperous condition—the average attendance being much higher than in the two previous years. Over sixty prizes were won for good attendance during the year. Miss Simonton, of Belfast, a kind friend of our Church and Sunday School, gracefully presented the prizes. By special request the entertainment was repeated before a good audience on Friday, 24th March. The February and March Meetings of the Young People's Society were very successful. They were well attended and the programme provided were greatly enjoyed by all present. The Society is nearing the end of its third season and the interest and enthusiasm in its work are as fresh and keen as ever.

* *

Holywood.—Mr. Richard Ferrar Patterson, M.A. (Cantab.), second son of Mrs. Richard Patterson, of Kilmore, Holywood, has just been granted the degree of Doctor of Letters (D. Litt.) by the University of Glasgow. The thesis which Dr. Patterson submitted for his degree was a monograph on Ben Jonson, to which was appended a critical edition of Jonson's Conversations with William Drummond, of Hawthornden. The edition of Jonson's Conversations, which is we understand shortly to be published, entailed a close examination of a unique MS. in

the Advocate's Library, Edinburgh. Dr. Patterson is already a graduate of Cambridge, where he took the Classical and English Literature Triposes, and held the Charles Oldham (University) Shakespeare Scholarship. He is at present on the staff of Blackie & Son, Ltd., Glasgow, and is engaged in editing "The New Gresham Encyclopedia," a work in twelve volumes, six of which have already appeared. Mr. T. Edens Osborne, a member of our Holywood Congregation, has also recently received the honour of being elected a Fellow of the Royal Society of Antiquarians, Ireland. We tender our hearty congratulations to both of these gentlemen and their friends. The Minister has given a short course of Sunday Evening Addresses on the question, "What does our Church Stand For?" He also introduced the same subject for discussion at the closing meeting of the Session of the Church Guild.

* *

Mountpottinger.—A new feature for our Choir was their first Annual Concert held in the School Room on Friday, March 31st, when a goodly audience was treated to an excellent programme which reflected much credit on Mr. H. Shepherd, our Organist, who had charge of the arrangements. A varied programme was presented, including four part Songs by the Choir, under the conductorship of Mr. Shepherd, which were excellently rendered and showed how much the Choir has gained under his regime. Other items were Solos by Miss Bennett, Miss D. Fox and Mr. Gullen, all of whom were in good voice. Mr. Shepherd himself was heard to advantage in humorous songs delivered "a la Grossmith," whilst Mrs. E. R. Jackson's Musical Monologue and Character Sketch caused much amusement. The other items were contributed by the Amphion Male Quartette, who delighted the audience with their renderings of selected songs which were sung unaccompanied. All the artistes met with a hearty reception and encores were both demanded and acceded. The result it is hoped will be a substantial addition to the Choir Funds. On Monday, April 10th, the ladies of the Choir took charge of a Social Evening, and although this suffered somewhat from having to change the date, in view of other engagements, a pleasant evening was spent, and the result should also add to the Choir Funds. On the afternoon of Wednesday, April 12th, a successful Jumble Sale was held in the School Room for the purpose of augmenting the Sunday School Funds, which were really in need of same. Everything considered the result which showed a profit of over £8 is to be deemed satisfactory.

* *

Newry.—On April 11th, the Sunday School Annual Entertainment was held in the School-room, and there was a good attendance of scholars, both past and present. Tea was provided under the direction of Miss S. Warnock and Miss Mitchell, who presided at the tea tables, assisted by Mrs. Henning and the Misses Weatherall and Eileen M'Combe. Full justice was done to the good things provided, after which games were indulged in. At an interval the distribution of prizes took place, preceded by a short programme, in which the Misses Ina M'Combe, M'Cullough, M'Cracken, Margaret and Evelyn Cowan, and Master Willie M'Cracken took part. The Minister (Rev. G. J. Slipper) presided and Mr. C. Warnock, Superintendent, presented a brief report, after which the Chairman called upon Mrs. R. J. M'Combe to distribute the prizes as follows:—Mrs. Slipper's class—Ada Mitchell, Sarah J. Little, Sarah Little, Willie M'Cracken and Robert Mitchell. Miss Berry's class—Agnes M. Little, Clara Wharton, Jennie Lockhart, Willie Little. Miss Warnock's class—Annie Cunningham, Annie M'Cracken, Maisie M'Cracken, Minnie Gordon, James M'C. Cunningham, Fred Cunningham, Robert M'Cracken,

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Joseph M'Cracken, George Little, John Gordon and Gilbert Gordon. The Chairman, in thanking Mrs. M'Combe for her kindness in distributing the prizes, expressed his pleasure in the progress made in the school during the year, and urged a regular and punctual attendance on the part of the scholars. A very pleasing feature of the proceedings was the presentation to Mr. and Mrs. Warnock of gifts from members of the congregation to mark the occasion of their recent marriage. Mr. R. J. M'Combe, Hon. Secretary of the Church, read a complimentary address, in which allusion was made to the many years of faithful service in the interests of the Church rendered by Mr. Warnock and the other members of his family. Mrs. Slipper, in a graceful little speech, asked the acceptance of some articles of furniture on behalf of the Church, and in doing so voiced the welcome of all the members to Mrs. Warnock, and wished both Mr. and Mrs. Warnock many happy years. Mr. M'Combe and Mr. R. Rowland also joined in the felicitations, and Mr. Warnock, in thanking the subscribers, spoke of the pleasure it had always been to him to do his part in furthering the progress and the good work of the congregation. Inheriting the office of Hon. Secretary on the death of his father, who was both Secretary of the Church and Superintendent of the Sunday School, he had done his best for the welfare of the Church, both in good times and at all times. He referred to the happy co-operation of the Minister in all that was helpful, and urged the members to rally round Mr. Slipper and encourage him by their attendance at the services. The Chairman said that he could assure Mr. and Mrs. Warnock that the gifts presented the spontaneous and sincere pleasure of all the subscribers, who most willingly responded to the call of the ladies who acted as collectors. He apologised for the absence of Mr. Henning, who had another engagement that evening, and expressed that gentleman's good wishes to his friends. Games were then continued, and the young people went home well satisfied and unanimous in the opinion that they had spent a very happy time.

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